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Church unity
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INTERCHURCH WORLD MOVEMENT
OF NORTH AMERICA

CONFERENCE TEXT-BOOK

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Headquarters of the Movement
111 Fifth Avenue New York City

Foreword

ON November 5-8, 1919, there was held in Atlantic City, New Jersey, one of the most notable conferences ever assembled. At the call of the Interchurch World Movement of North America more than one hundred of the leaders of the evangelical churches in America came together to spend three days in prayer and conference in preparation for their going forth to carry the message and program of the Interchurch World Movement to every State in the Union through sixty-seven state and metropolitan conferences. Together they tarried for power—in prayer and study and discussion. They were not a group of men and women salaried to be professional propagandists. This National Leaders' Training Conference was made up of busy pastors of great churches, who are giving time and service because they believe in this program of united, world-wide advance; of secretaries of mission boards released by their boards from important work for this work of yet larger importance; of leaders of denominational forward movements who have realized the possibilities of the greatest forward movement of the Church of God since the Reformation. No program of whirlwind campaign speeches was given. On the basis of the syllabi prepared by the various departments of the Movement these leaders discussed the work to be done and took counsel together. With the changes suggested by the earnest and constructive discussions in the National Leaders' Training Conference, these syllabi are sent to guide the discussion in the state conferences.

Opening Devotional Service

THE SUPREME ISSUE

Enriching fellowship, inspiring singing, stirring addresses, overwhelming revelations of need, challenging programs of work—all these await us. But these are not enough. How disappointing, how transitory, how inadequate all these will be unless men here come into new and fresh and vitalizing fellowship with Jesus Christ! The supreme issue of this conference is that He shall be the great living reality of these days and that all who attend may be yielded to His mastery.

The Abiding Presence

Jesus himself drew near and went with them.—*Luke 24:15.*

If thy presence go not with me, carry us not up hence.—*Exodus 33:15.*

Only be strong and very courageous, to observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. For Jehovah thy God is with thee.—*Joshua 1:7, 9.*

Who brought thee hither? And what doest thou in this place? And what hast thou here? . . . . And they said unto him, Ask counsel, whether our way which we shall go shall be prosperous. And the priest said unto them, Go in peace; before Jehovah is your way wherein ye go.—*Judges 18:3, 5, 6.*

Let Us Pray

That the Spirit of God may pervade all the sessions of the Conference, and that he may have unhindered access to every life.

That all who are in attendance may face the issues of the Conference with unshrinking courage, true faith, and unwithholding obedience to the will of God.

A Prayer of Consecration

"Eternal, holy, almighty, whose name is Love: We are met in solemn company to seek thy face, and in spirit and truth to worship thy name. We come in deep humility, since thou art so high and exalted, and because thou beholdest the proud afar off. We come in tender penitence; for the contrite heart is thy only dwelling. We come in the

name and spirit of Jesus to make our wills one with thine: to abandon our lonely and selfish walk for solemn communion with thee, to put an end to sin by welcoming to our hearts thy holy presence. Deeper than we have known, enter, thou maker of our souls. Clearer than we have ever seen, dawn thy glory on our sight. Light the flame upon the altar, call forth the incense of prayer, waken the song of praise, and manifest thyself to all. Amen."

NOTES

The Hour of Christian Opportunity

The Opening of Doors

Unprecedented and unique—in America and throughout the world. Simultaneous opening—Christ cannot be confined. The passing character of our opportunity. World powers impotent. Education and organization fail. Christianity at its best in such a moment. The Omnipotent Christ.

The Hour of Suffering and Sorrow

Calvary best revealed Christ. The world today in sorrow and grief. More people will die from war causes this winter than in any one year of the war.

The Hour of Creation

Old world is in crucible: A new world must come forth. Christ alone can create. Every other religion fails.

The Hour of Reaping

The seed-sowing of past years—late years, is most abundant. Vitalizing seeds have been scattered over all the earth. We must reap as we have sown. A wonderful harvest before us.

The Hour of Intercession

Men and women, driven to prayer; God is ready to "break through." We have not called, cannot call, upon Him in vain. Have we discernment and leadership to enter in?

The Hour of Christian Living

Never holier living than now. Many have embodied this life. A new spirit of devotion to Him.

The Hour of Sacrifice

Physical, mental, spiritual—a Christian reality. Christians are the great harvesters.

The Hour of Realization

Have we lost the war in winning it? Four war aims:—Freedom of peoples, self-determination, making world safe for democracy, and ending of all war—vain without pure Christianity.

The Hour of Danger

Foes within:—Self-sufficiency, relaxed discipline, extravagance, dulled idealism, selfishness, divided counsels, spiritual starvation.

Foes without:—Ignorance, prejudice—racial and social—non-Christian religions, self-interest, social injustice, social neglect, substitutes for Christianity, corrupt forms of Christianity.

We need fear no foe in front of us if Christ is with us. He will give us leaders and leadership for this golden, glorious hour!

NOTES

The Significance of the Interchurch World Movement

I. OCCASION

1. Cooperative achievements in other enterprises.
2. Cooperation upon the foreign field.
3. Church federations in various communities.
4. Denominational forward movements preparing the way.
5. Cooperative groups such as Foreign Missions Conference, Home Missions Council, etc., etc.
6. Widespread conviction of the paramount duty of cooperation among the evangelical forces of North America.
7. The need of a larger motive than any released by mere denominational activity.

II. THE ORIGIN AND DEVELOPMENT OF THE MOVEMENT

1. The invitation of the Board of Foreign Missions of the Southern Presbyterian Church to similar boards of other churches.
2. The enlargement of the invitation to include all the agencies of the churches, both home and foreign.
3. The selection of a committee to formulate plan and to provide temporary organization.
4. The unanimous approval of the report of this committee by the six cooperative councils of the evangelical church agencies.
5. The presentation of the whole matter to the several church judicatories as rapidly as their meetings permitted.
6. The endorsements already given—their kind and number.

III. THE THREE COMMON FACTORS

1. United survey.
2. United promotion.
3. United simultaneous ingathering of life and money.

IV. THE UNDERLYING PRINCIPLES

1. The cooperation of the whole evangelical church.
2. The integrity of each denominational unit.
3. The development of the principles and plans of allied strategy.
4. The presentation of the national and world task which will stimulate Christian loyalty and at the same time preserve denominational initiative.
5. The securing of publicity (including paid advertising) presenting

world need in such a way as will promptly put the whole Movement in a favorable light before the whole nation.

6. The presentation of united, comprehensive national and world-wide objectives capable of, and demanding, restatement in denomination, community, individual church, and individual member terms.
7. The organization of the units of the cooperating churches into a national unit which will fully preserve and articulate the organization of each denomination:
    a. In churches having forward movements and authoritative bodies;
    b. In churches not having forward movements or authorized governing bodies;
    c. For the constituency of the church not reached by separate denominational organizations.
8. The presentation of the interdenominationally secured budget for denominational acceptance, the denominational budgets being the base upon which the entire budget is built.
9. The presentation of a unified program of Christian offensive in which all the cooperating evangelical forces will be marshaled on every battle front and in every trench.
10. The release of the only energies which will avail in this crucial hour to save the soul of the nation or the life of the world.

V. THE SIGNIFICANCE OF THE NATIONAL LEADERS' CONFERENCE

Nineteen denominations, nine forward movements represented. Leaders from all parts of the country. Free discussion. Final result—one accord, one place, one spirit. One surrender to His call.

VI. THE SIGNIFICANCE OF THE WORLD SURVEY CONFERENCE, JANUARY, 1920

One thousand leaders of evangelical churches adequately representing all denominations, facing the united world task of the whole church for first time in history. Denominational identity and interdenominational cooperation.

VII. THE SIGNIFICANCE OF COUNTY AND TOWNSHIP CONFERENCES

To gear the power down to the unit of motion, to link every individual church with the whole task of the church; to enlist ministry and laity in united effort for Christ and His world.

VIII. THE SIGNIFICANCE OF FAILURE

What would failure mean now? To the church, to the world, to Christ? No other plans now available. These or none. Should misconceptions, misunderstandings, fears, jealousies and inertia thwart us? Dare we fail?

NOTES

The Intercession

Intercession is the soul of service. It gives spiritual meaning to that which we do for others. It makes plain to us just how and where we can best help our fellows; and it furnishes us with a sympathy for and an insight into human life that can be procured through no other channel. It may end in making us poor in pocket, in sending us on some hazardous errand to the needy, or in creating the spirit of adventure for God that will lift us into the uttermost parts of the earth. But its compensation is the bestowal upon its user of an enriched manhood and a tender heart. What spiritual and hidden agencies are let loose by intercession upon those who are prayed for, it is hard to determine; but we know, without understanding how or why, that powerful influences for good are released by this enabling devotion which agitates with new effectiveness the unresting hands of God.—*Bishop Charles H. Brent.*

Four Intercessors

CHRIST: He ever liveth to make intercession for them.—*Hebrews 7 : 25.*

THE HOLY SPIRIT: The Spirit himself maketh intercession for us.—*Romans 8 : 26.*

THE CHRISTIAN: I give myself unto prayer.—*Psalms 109 ; 4.*

THE CHURCH: Prayer was made earnestly of the Church unto God.—*Acts 5 : 5.*

Therefore Let Us Pray

FOR THE CHURCH

1. That she may be awakened to her new tasks and opportunities.
2. That the blessing and power of God may be upon all Christians everywhere.
3. That the denominational forward movements may be carried through victoriously and may lift the churches to new levels of vision and power.
4. That there may be a world-wide seeking after God and a consequent outpouring of the power of God resulting in a great ingathering into the church.

FOR THE INTERCHURCH WORLD MOVEMENT

1. That all the plans of the Movement may be formed in obedience to the will of God and in constant dependence upon the Holy Spirit.

2. That the present secretarial staff of the Movement may be given wisdom and power for their tasks and that all of them as well as those who are to be added to their number may be leaders of truly apostolic love, vision, daring and faith.

For This Training Conference

1. That the Spirit of God may purify, enlighten and quicken all minds and hearts.
2. That the spirit of love and unity may pervade all the sessions.
3. That the presiding officer and all who speak or lead the discussions may be given the wisdom and power of God for their tasks.
4. That all persons present may be prepared by a deeper devotion to Christ for the toils and triumphs that await them.

Prayer First

"This promotion of a large volume of prayer for the world's evangelization is thoroughly practical. The great body of Christians have not hitherto taken seriously the efforts of leaders of missionary work to promote prayer. This is due no doubt to the fact that the leaders themselves have not seemed to put prayer first. The burden of their appeal is for men and money. The appeal for prayer is spasmodic and incidental. If the same energy, time and earnestness and skill were put into getting prayer as are given to enlisting men and money, and if equally practical schemes were devised for awakening the conscience of the church and for promoting the habit of daily prayer for the world's evangelization, the church would do much to open the channels and let flow out the mighty power of the Spirit of God which is necessary for convincing and convicting the world."—*Fletcher Brockman.*

Social Unrest and Its Implications for the Church

The present social unrest is deep-seated and profoundly related to the future of humanity. It is partly a direct effect of the strain and unsettling of the war, partly due to extreme radical agitation, but mainly to the determined struggle of the masses of the people for freedom and opportunity.

The place of the church in this unrest is not primarily negative, but positive. Its duty is to exert its utmost power in behalf of the welfare of the people. It has a place of its own in the social cooperation. It stands on the teachings of Christ, and works with his spirit. It therefore advocates brotherhood and the cooperation of individuals and classes for the good of each and all, and is against hatred, violence and class struggle.

The church cannot be partizan in relation to controversial questions and propaganda organizations, economic or political. It is for individual Christians to take partizan positions and to be assured freedom for their convictions. The duty of the church is to fight for the life of the people, temporal and spiritual; for living wages, reasonable work hours, Sunday rest, Saturday half or whole holiday; for leisure hours, equality of women with men, economic equality of negroes and foreign-born workers, safe conditions of labor, abundant opportunity for general and religious education, against child labor, and for a frank and Christian consideration of the principles of collective bargaining by the workers and their participation in the control of industry.

The church cannot stand for other than constitutional methods of changing the present social order, or for other than a democratic control of society, in which the contributions and rights of minorities are recognized, as against the dominance of any group or class of whatever kind, or actuated by whatever motive. Acting constitutionally and democratically, and by methods of experimentation, the people's will can have no limit to the changes they may choose to make.

INDUSTRIAL RELATIONS DEPARTMENT

The Industrial Relations Department of the Interchurch World Movement belongs in the educational group. It takes its place alongside the departments of Spiritual Resources, Life Service and Stewardship.

I. **ITS OBJECTIVES,** as approved by the General Committee, are:

1. To formulate and give expression to principles and policies with reference to industrial relationships.

2. To disseminate a knowledge of the historic development of economic and social conditions.
3. To represent the Movement in its relation to outside economic, social and governmental agencies as related to the solution of industrial problems.
4. To insist that the principles of Jesus be applied to all such matters as property, industrial organization, etc.

II. BASIC PRINCIPLES:

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.
2. Service the supreme motive of human activity and the only true test of human valuation and achievement.
3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order; to the end of establishing a genuine human brotherhood.

III. METHOD OF THE DEPARTMENT:

1. Under the Industrial Research Division there will be investigated such living topics as:

   Housing,
   Women in industry,
   Minimum standard of living,
   Agricultural labor,
   Racial relations,
   Child labor,
   Free speech,
   Participation of labor in management,
   Cooperative societies,
   The immigrant in industry,
   Current industrial disputes.

2. Under the Industrial Service Division, and in cooperation with the Commission on the Church and Social Service, denominational social service commissions and other Christian agencies, it is expected that the material gained through research will be passed on to the churches by means of:
   a. Addresses in the national, state and county conventions of the Field Department;
   b. Correspondence and study courses for ministers and laymen;
   c. To the church and secular press through the Publicity Department and by means of specially arranged group conferences.

IV. ORGANIZATION:

Within the Industrial Research Division and the Industrial Service Division the Department has created the following branches, each under the supervision of an executive:

Employment Management,
Industrial Disputes,
Cooperatives,
Immigrant in Industry,
Farm Tenantry and Migrant Labor,
Industrial Survey,
History of Labor and Industry,
Governmental Information.

Four persons are conducting special research work. A conference at the Pennsylvania Hotel, New York, in October formulated a document on the present industrial crisis, which is being widely circulated.

NOTES

Some Paramount National Issues

I. THE RACE QUESTION

1. **America's most difficult social question.**
   Eleven million negroes in the United States—one-quarter North, three-quarters South—crowding northern cities as well as southern, making it less and less a sectional problem.
2. **Solution requires patient, educational effort and new cooperation of leaders of both races.**
   Those who despair of a solution and advocate a resort to violence, whether white or colored, are not helpful but are real enemies of both races.
3. **No solution except on basis of applied Christian principles.**
   Injustice to the negro is destructive and corrupting. Only by cooperating with him in his struggles for life and opportunity, only by friendliness and fair dealing and freedom and recognizing the negro as a fellow American, will the problem approach a solution.
4. **Denominational agencies:**
   Home Missions Council, Interchurch World Movement, Federal Council of the Churches of Christ in America, are working in bringing the leaders of both races into general overhead cooperation.

II. SOCIAL HYGIENE

1. **War experience revealed alarming extent of venereal diseases.**
   The reports of draft boards and the assembling of facts which made it evident that there are approximately two million mental defectives in the United States, due mainly to these diseases, have led to a nation-wide movement for morality and the control of venereal diseases, directed by the United States Public Health Service.
2. **Objects sought by our united forces:**
   a. Elimination of segregated vice districts.
   b. Destruction of prostitution.
   c. Provision of public clinics.
   d. Prohibition of the marriage of infected persons.
   e. Restrained but effective education of youth.
   f. Inculcation of wholesome, Christian ideals of marriage and home relationships.
3. **Commission on church and social service** is organizing work of churches in the Movement.

III. CHRISTIAN AMERICANIZATION

1. **Extent of problem.** Total 13,515,000 foreign born, a large percentage of whom are as yet unnaturalized.
   a. An asset and a liability.
   b. They must be assimilated; protected from exploitation, instructed in American ideals.
   c. Denominational home boards are accomplishing successful work in Americanization, Home Missions Council and the Council of Women for Home Missions at the center of these efforts. Interchurch World Movement has established a branch on the Immigrant Industry in its Industrial Relations Department. Every church, every Christian must seek for personal and neighborhood contacts with the foreign-born.

IV. FREE SPEECH AND NATIONAL LOYALTY

1. **Freedom is the breath of life of American democracy.**
   It is better to err on the side of freedom than of restraint.
2. **Immediate need:**
   a. To discover the truth in the mass of misinformation.
   b. To keep methods of finding truth unobstructed by propaganda.
   c. To give citizens facts to think about, opportunity for discussion and the crystallization of opinions, and then a chance to help make these opinions operative.
3. **Freedom must be compatible with loyalty and under restraints imposed by common good.**
   There is no absolute right of free speech in this or any other country; vice must not be propagated. No government on earth can allow the free agitation of violence, hatred and a sudden overturning of the social order. Free speech must be under a man's own personal restraint, and within the limits set by democratic institutions.
4. **Public officials,** in maintaining public order, should act justly, though firmly, but without bluster and unnecessary violence.

The Ultimate World Needs in Terms of Jesus Christ

I. **The inadequacy of non-Christian faiths or systems,** or of a formal, non-missionary church to satisfy the highest aspirations of humanity.

II. **The adequacy of Christianity** to meet the whole world's need.

III. **The Christian faith,** the mainspring of human progress.

There is need to discriminate between the place of science, literature and art, all of which follow the planting of the Christian faith, and the moral dynamic of that faith itself, which is the world's greatest character builder.

IV. **Nothing short of a warm-hearted re-emphasis of the unsearchable riches, revealed in the redemptive love of Christ, can**

1. Answer the needs of the individual among all races and give to men the joy of salvation in exchange for the guilt of sin.
2. Create personalities filled with the spirit of love, brotherhood and justice exemplified in the life of the world's Saviour.
3. Enable such personalities so to relate themselves to each other as to make effective the redemptive program for the *whole* world.
4. Prove the adequacy of the Gospel to meet modern social conditions.

V. **Supreme demand of the present world crisis** for the immediate application of the Gospel to the ills of individuals and society.

1. Former standards totally inadequate. Old methods, programs and public utterances outgrown. Old visions and experiences will not suffice. Cannot set others on fire for world redemption until a fresh passion blazes in our own hearts.

2. The power of unified effort.
   a. Heed the lesson which Germany forced upon the Allies. Germany, *in the wrong,* yet united, was able to overpower the Allies until the Allies, *in the right,* learned their lesson and backed right with a thoroughly organized and united effort.
   b. Importance of loyalty to the terms and spirit of cooperation.

c. Cooperation of an aroused and revitalized church is the world's greatest hope.

Conditions ripe for it—the heart of humanity demands it. Commercialized Christianity not sufficient. Obligations to God and humanity cannot be paid in dollars alone. Without service impossible to sustain vitalized Christian faith on the one hand or supply needs of humanity on the other. "Ambition which puts any personal advantage above service is anti-Christian and is economically unsound, it does not matter whether it be in an individual, a business or a church."

Christ and He alone can save the world.

NOTES

The American Survey—A National Self-Examination

I. PURPOSE OF THE HOME MISSIONS SURVEY

Field

1. To discover the unchurched areas and groups and the un-Christian factors in the social life of the United States, Alaska, Hawaii and the West Indies.

Force

2. To aid the churches by the process of self-examination, to estimate their own material and spiritual resources and to discover ways and means by which these resources may be developed to their highest usefulness.

Program

3. To state an adequate program to meet the needs discovered in the survey, which program can be budgeted in terms of policies involved, leadership required, and money.

Efficiency

4. To appraise the impact and influence of each individual church and mission station upon its own constituency and its own community in order to help it to provide for public worship, religious education and its share of community service.

Over-lapping

5. To avoid the exhaustion possible through competitive enterprises and to eliminate the waste of over-lapping, thus planning for the most economical as well as the most efficient distribution of church forces.

Atmosphere

6. To create a feeling of common purpose and destiny among the churches by means of a common understanding of common tasks and by helping the churches of a given community to plan their programs together.

Advice

7. To establish a more or less scientific method for the location of churches and for the determining of their programs.

II. SPIRITUAL SIGNIFICANCE

The spiritual significance of this survey of the churches and home mission stations lies in the fact that it is a self-examination. No

outside experts or disinterested students are to take stock of the churches. The ministers, laymen and laywomen are provided with the necessary schedules and plans of organization to secure this thorough-going investigation.

III. COUNTY UNIT

By taking the county as the unit in organizing the survey, it is possible

1. To cover all the territory.
2. To locate all the unchurched areas and groups.
3. To indicate all the normal community centers.
4. To associate for religious purposes the people who have a common social, industrial and civic life.

By making the survey denominationally it would hardly be possible to achieve these ends for:

1. There are areas of the county where no denomination is at work.
2. There are groups of people unreached by any church.
3. The denominational approach sees community need from its own angle only.

IV. SCOPE AND CONTENT OF THE SURVEY

An attempt will be made to study all the factors necessary for determining the program of the churches, separately and in co-operative groups. For example, in the City Section, there are the following schedules:

1. For the city as a whole.
   This schedule will reveal those needs of the entire city which cannot be met by any one church or group of churches.
2. For the different districts or communities in the city.
   By mapping those sections of the larger cities that have a life more or less in common, and where the churches are face to face with similar problems, we discover those social units whose needs must be met by a group of churches. This schedule will reveal the common social service to be rendered by the churches. Problems of housing, health, recreation, vice and crime, delinquency, etc., will be studied in relation to the churches.
3. For each individual church.
   Through this schedule, the growth and present strength of the church will be appraised. The efficiency of its organization, its property and equipment, its staff and service to the community will be investigated. For the first time, an attempt will be made

to measure the influence of each individual church on the moral and spiritual welfare of the people of the community.

The needs of each church for property, equipment and staff, over a period of five years, will be set down, after all the local and community factors have been taken into account.

4. For a population census.

This schedule has a two-fold purpose:

a. To secure data for immediate use by the churches in an ingathering of members and special evangelistic efforts.

b. To determine the population factors and the tendencies toward any changes in population that would affect the program of the churches.

In the rural sections a similar scheme is provided for each county; *i.e.,* there are the following schedules:

a. For the county as a whole.

b. For each normal community or trading center in the county.

c. For each individual church.

d. For a population census.

Schedules with certain necessary variations have been provided for negro churches and communities, distinctly immigrant communities, small mining and other industrial communities, the Mex-Americans, the Orientals and the American Indians. Special studies are also being made of exceptional groups; as the lumber jacks, the migratory harvest workers and the laborers in the small fruit and canning industries.

In cooperation with the American Educational Institutions Division a study will be made of the growth, present strength and future needs of the schools among the negroes, American Indians, Mex-Americans and mountain people, together with those in Alaska, Hawaii and the West Indies.

V. PROCEDURE OF THE SURVEY

The above purposes are realized, for example, in a given rural county by the following procedure:

1. A county supervisor is appointed, usually one of the younger trained ministers, whose church is willing to release him temporarily for this service, and who is willing himself to do the work for the enlargement of his own knowledge and experience. His expenses for the survey are paid by the Movement.
2. A county survey council is formed representing the best leadership among the ministers and the laymen of all the denominations

having churches in the county. This council cooperates with the supervisor and passes upon the findings.

3. A map of the county is made, on which are indicated the location of all the churches, the name of the denomination, the circuit systems, the residences of the pastors, and the boundaries of each parish. This map, when completed, shows at once all of the normal church and community centers and the unevangelized areas.
4. The supervisor then proceeds to visit each community and each local church, where in consultation with the people, on the ground, the schedules are filled out.
5. After the map is completed and all information from the county is gathered, the county council summons representatives from all the churches in the county to the meeting at the county-seat, to which also the church officials, general and missionary, over the territory are also invited. At this meeting the tabulated results of the survey are made known, the condition of all the churches in all of the communities is discussed, and the unchurched areas and groups are allotted by common consent. As each situation is taken up, the needs are debated fully and recommendations for a five-year program are made. No recommendation is accepted unless unanimous.
6. These recommendations are later submitted to a meeting of the State Survey Council, which is officially appointed and represents the denominational missionary agencies functioning within the state.

   Each denominational missionary superintendent is then asked to review the budget items that affect his churches and submit them if necessary to the proper society or board for approval.

   The State Survey Council is then asked to consider and approve all of the items of the budget. Each denominational representative on the State Survey Council will be asked to affix his signature on the budget program sheet opposite the budget items of the churches of his denomination.

VI. UNCHURCHED TERRITORY

What principles should determine the allocation of unchurched territory and groups? The following have been proposed:

1. The population. It is our judgment that there should not be, under ordinary circumstances, more than one church for one thousand evangelical population.

2. The religious preference of residents in the community as shown by the survey and the population census.
3. Geographical facts.
4. The ability, in men and money and supervision, of the denomination to place a resident pastor.
5. The equitable distribution of responsibility among all denominations.

VII. DISTRIBUTION OF FORCES

What factors should be taken into account in a more economical distribution of our present forces? The following procedure has been proposed:

1. That the democratic principle of local self-determination be followed as far as possible.
2. That, depending upon the denominational connections of the churches in a given community, we recommend:
    a. As preferable, the formation and maintenance of a single denominational church and the uniting of churches in the preferred denomination.
    b. The entire withdrawal of one church from a field and a reciprocal exchange of an equivalent opportunity in some other community to the denomination which withdraws.
    c. A federation of denominational churches with the maintenance of their denominational connections.
3. That the development of a given church by an adequate program and ministry be taken into consideration.

VIII. BUDGET PROJECTS

What projects should be admitted to the budget for missionary aid? The classification attached has been agreed to in a conference of Home Mission Board secretaries.

PRINCIPLE A. PURELY MISSIONARY RESPONSIBILITIES.

Church projects in fields where a given church is wholly or chiefly responsible for religious and social life and can be made to meet adequately these needs along lines of worship, religious education and community service, and where adequate aid must be given on a purely missionary basis.

PRINCIPLE B. URGENT HOME BASE OPPORTUNITY SITUATIONS WHERE AID IS NECESSARY.

Church projects upon which the community is dependent for religious and social life, which can be made to meet those needs adequately, but where local constituencies cannot provide the kind of

program needed now in order to place the church within the five-year period on a basis not only self-sustaining, but able to give support to world evangelization in financial aid, spiritual life and Christian leadership.

PRINCIPLE C. SPECIAL DENOMINATIONAL OBLIGATIONS.

Special projects which the denominations must undertake in order to meet their missionary obligations.

NOTES

Devotional Service

PRAYER: A LIVING REALITY

Call upon me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not.—*Jeremiah 33:3.*

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—*Hebrews 4:16.*

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men.—*I Timothy 2:1.*

He is able to save to the uttermost . . . . seeing He ever liveth to make intercession.—*Hebrews 7:25.*

"We must commune with Christ if we would communicate Christ."

"Prayer is the fight for the power to see and the courage to do the will of God. When men say that they have no time for praying, they can hardly have seen the truth that prayer is the innermost, decisive business of life."—*Harry Emerson Fosdick.*

"Now and then a few hours, or even a half-day, saved from less important things, and spent in some quiet place alone to refresh one's own spirit by fellowship with God, will often mean more in power released and spiritual forces set at work than days or even weeks of ordinary labor."

LET US PRAY

That the leaders of the church, in view of the present world crisis and the inadequacy of all human resources, may cast themselves utterly upon God, and may lead the church to make available the unused resources of prayer, money and life.

STIR ME, LORD!

"Stir me, Oh! stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, 'til the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high."

Christianizing Community Life

I. WHAT IS MEANT BY THE "COMMUNITY"?

"The area in which the people live under the same laws and regulations and have common interests and common destiny."

II. INTO WHAT TERMS CAN "COMMUNITY LIFE" BE CONCRETED SO CHRISTIAN IDEALS AND STANDARDS MAY BE INTERPRETED AND APPLIED?

For example, to these common interests:

1. Housing standards.
2. Public health.
3. Recreation.
4. The supply and distribution of food.
5. The public schools.
6. Freedom of assembly and public speech.
7. Efficient and representative government.
8. Public service institutions that serve the public.
9. Industrial organization.
10. The correctional system.
11. Care of mental defectives, the insane and alcoholics.

III. WHAT PRINCIPLES CAN SAFELY BE FOLLOWED IN APPLYING CHRISTIAN IDEALS TO COMMUNITY LIFE?

1. The inestimable value of the individual and the right of the individual to the fullest developmest of personality.
2. Service the supreme motive of human activity and the only true test of human achievement.
3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and to the end of establishing a genuine human brotherhood.

IV. THE APPLICATION OF THESE THREE PRINCIPLES

To the concrete common interests in community life, mentioned in point II, raises controversial problems which cannot be settled by any dogmatic statement, nor by any hasty conference. Is there any disagreement on the point that these principles should be so applied and that the church should concern itself with the application?

V. WHAT ATTITUDES NEED TO BE CREATED AND WHAT PREJUDICES OVERCOME TO INSPIRE THE CHURCH TO BRING CHRISTIAN STANDARDS TO BEAR ON COMMUNITY LIFE?

For example:

1. Willingness to investigate conditions on the part of those who help to create them and who ultimately must remedy them.
2. Realization that no one lives his life to himself; the old particularism must give way to the *new* individualism—the individual as part of the whole.
3. The deeper and broader understanding of religion to include both personal and social elements.
4. Conviction that the work of the church in establishing the Kingdom of Heaven involves social and community effort.

VI. PRACTICAL SUGGESTIONS THAT WOULD SET THE CHURCH AT THIS TASK

1. Faithful cooperation with the survey organization, especially on the local church and community schedules, in order that the church may know the community and its needs.
2. A systematic attempt to urge men and women of strong Christian character and of social vision to take places of responsibility and leadership in community enterprises.
3. A community service program for each local church, so as to place it on a basis of service and not merely services.
4. Cooperation with other organizations and other churches in community enterprises—those tasks in every community which no one group or church can perform separately.

VII. THE ULTIMATE OBJECTIVE—CHRIST FOR EVERY LIFE AND ALL OF LIFE

Hospitals and Homes

I. FACTS TO FACE

The purpose of Christ's work cannot be considered without strong emphasis upon institutions for healing the sick and caring for the needy and helpless. Face these facts:

1. Fifteen hundred hospitals and homes for the aged and children under evangelical direction.
2. One million patients treated annually.
3. One hundred thousand aged people and children cared for annually.
4. An equal number refused admission to hospitals and homes because of insufficient room and equipment.

II. BIBLICAL AUTHORITY FOR THE WORK

1. The Charter, *Matthew 25*—"I was sick"—"Inasmuch."
2. First Christian orphanage and hospital in Ephesus, an expression of commandment—"Love thy neighbor as thyself."
3. Three great dynamics of Christ's work—teaching, preaching, healing.

III WHY SHOULD THE CHURCH CONDUCT HOSPITALS AND HOMES?

1. Christian atmosphere and best surgical treatment for rich and poor.
2. Civic institutions are not adequate and do not provide religious atmosphere or teaching.
3. Christian nurses needed more than Christian teachers, especially in mission fields.
4. In most homes for aged the requirements are age, health, and money. The most needy old go to the poor-house or pass a lonely, suffering old age.
5. Children's homes obey Christ's "Suffer little children to come," and ought to care for thousands of our evangelical delinquents or dependents whom the Roman Catholic Church readily receives.

IV. NEEDS OF THESE INSTITUTIONS

1. Hospitals—more, larger, better. Five thousand sick daily rejected by evangelical church hospitals for lack of room. One one-hundred bed hospital turned away seventeen daily last year.
2. Homes for aged reject as many as enter. Retired ministers, missionaries and deaconesses ought to be provided homes.

3. Children's homes turn away tens of thousands. "No room." One home received 45, rejected 455 last year.

V. HOW NEEDS ARE DISCOVERED—SURVEY

1. Questionnaire—showing efficiency, needs and askings of each institution.
2. Inspection of institutions by trained surveyors.
3. Questionnaires and reports studied by consulting committee of institutional experts to make recommendations for askings and greater efficiency.

VI. WHY INCLUDE HOSPITALS AND HOMES IN INTERCHURCH OBJECTIVES

1. Hospitals alone (approximately) give to the poor annually ten million dollars in free service.
2. Must have outside aid to do their work.
3. Neglected by the church.
    a. Not included in church benevolences.
    b. No national campaign for them.
    c. With few exceptions denominational lists not published.
    d. Left to shift for themselves.
4. Opportunities for service as wide as human sorrow.
5. They preach evangel of health, conservation, preservation.
6. Careless and ungodly given a view of Christ and His Church, and evangelism has its fullest but most neglected opportunity in these institutions.
7. Americanization largely aided, as many a foreigner gets his first look at Christian America.

NOTE: The inclusion of these institutions in the Interchurch World Movement is the first great attempt of the Church to adequately provide for our sick and helpless.

VII. THE APPEAL

Christ stated the program (*Luke 4 : 18*) and the proof (*Matthew 11 : 4, 5*) of Christian ministry. The hospitals and homes more completely than any part of the Christian church carry out that program and give proof of their ministry for Christ.

The Enthronement of Christ in the Home Life of America

I. CHRISTIAN HOMES THE IDEAL FOR AMERICA

Homes where the true, the beautiful and the good thrive in an atmosphere of Christian culture.

Homes where Christ is loved, honored and obeyed.

Homes where children are brought up in "the nurture and admonition of the Lord."

America has many such Christian homes, but

II. MULTITUDES OF AMERICAN HOMES ARE IN PERIL

Homes where grace is never said at meals; where there is no family altar and no regular attendance at church; where making a living, school programs, commercialized amusements, the transfer of the care of children to paid employees and of their religious training to "specialists" has dulled the sense of family responsibility.

Homes where each member goes his own way; where there is no story hour and no family outing; where the name of Christ is rarely mentioned.

Homes of professing Christians where, though common decency prevails, there is no sacred bond of unity, only intermittent parental control; where children choose their companions, occupations and amusements without parental knowledge and direction; where Christ is not enthroned.

Homes where "the world is too much with us;" where pleasure is the chief objective; where sinful indulgence too often is the rule, cruelty the custom, and family life is held together merely by the gregarious instinct.

THIS PICTURE CHALLENGES THE CHURCH

III. ENTHRONE CHRIST IN THE HOME LIFE OF AMERICA

1. By exalting the fundamental principles in family relationships.
   a. *Marital.* Infidelity means ruin. Divorce menaces. Neglect leads on to family disaster.
   b. *Parental.* The title to the world's spiritual wealth descends from parent to child only when the parent fully discharges his responsibility to the child.
   c. *Filial.* The parent educates the child, but the child in turn educates the parent where there is filial responsibility.

d. *Social.* To doubt this is to doubt the importance of social organization. To act against it is to dissolve social bonds.

2. By religious education.

a. Father and mother share the headship of the family. The spiritual ideals of children rise no higher than theirs. Their duty is to have the noblest ideals and impart them to their children. Comradeship is a first step to this end. Thrift and industry will be taught for spiritual reasons.

b. Parental instruction must begin early. Time, recreation, adequate housing are naturally necessary.

The relative value of the direct and the indirect in education must be understood. The effect of the week-day school on the religious development of the child must be appraised. Parents should acquaint themselves, by frequent visits to the day school, with the atmosphere, methods, and reactions of the school on the child life.

c. The family altar is the rallying point of home instruction. The difficulties, worries, strain disappear. The best methods and the best hour for family worship, how long the service should be, what share children should have in it, the possible use of music in making family prayer attractive to the young, and a definite policy in respect to such questions as the encouragement or compulsion of unwilling children should be regarded. Family prayer is as essential as individual prayer.

d. Loyalty to the church must be taught at home.

Loyalty to the church ties together love to God and love to man. The family pew must be restored and filled every Sunday. Parental instruction needs to be supplemented by the preaching of the Word and the teaching of the Sunday school. The help is mutual. Parents should think out together methods of securing for the church the loyalty of children, its expression in regular attendance on church services, the habit of contributing to church support, practical interest in missions, cooperation in all truly spiritual enterprises.

Social Unrest

Mr. Rice - (Washington). "I thank God for the social unrest. It is the channels of opportunity".

-The second - mile - that of Love

"We guns at angle of 45° and miss Heaven, Eastland Hill".

Natural Issues

Dr Rice: Must be fair to negro (Dr Rice is a sometimes) -
White race - stronger - has obligations of other strongs

Alexander: Story of Intermarriage with Negroes and Whites -
in Atlanta = Prevented race riot = Got park =
to it. = Knoxville did not do it. =

Dynamics Without Which the Mechanics are Dead

The program proposed by the Interchurch World Movement cannot be carried through by human means alone. Superhuman forces must be at work. How shall these energies be released? There can be but one answer. There must be a new seeking after God.

I. SOME OF THE DYNAMICS

1. Christ.
2. The Holy Spirit.
3. The Bible.
4. An aroused church.
5. Evangelism.
6. An adequate program.
7. The stewardship message.
8. A united advance.
9. Prayer.

II. PLANS FOR RELEASING POWER

1. All the evangelical forces called to prayer at Watch Night Services, in groups or in private in the closing moments of 1919.
2. The nation summoned to renewed consecration during the Week of Prayer, January 4-11, 1920. The theme is "An Awakened Church."
3. A simultaneous evangelistic campaign and ingathering into the churches during the early months of 1920, but especially during the Lenten season, culminating in a great ingathering on Easter Sunday.
4. Spiritual emphasis in all conferences and conventions of the Movement.
5. A new call to build the home altars.
6. Enlistment and training of millions of intercessors in individual churches.
7. Mobilizing the prayer power of the churches around
    a. The United Day of Prayer of the Women's Home and Foreign Missionary Societies, February 20, 1920.
    b. The Life-Work Appeal, including the Day of Prayer for Students, February 29, 1920.
    c. The financial campaign.
8. Propagating the spiritual message of the Movement through publicity channels.

9. The creation and widespread circulation of books and pamphlets on prayer and other devotional themes.
10. An effort to make more vital the recurring devotional periods in the individual churches, especially the mid-week prayer meeting.
11. Enlisting the prayer power and cooperation of the missionaries and native churches.

NOTES

Religious Education and American Democracy

I. UNIVERSAL EDUCATION IS THE ONLY GUARANTEE OF DEMOCRATIC GOVERNMENT

The fundamental elements of a nation's strength are the intelligence and moral insight of its people. The democratic state has established the machinery for the administration of justice and equal rights, and for the transmission of intellectual and vocational values to posterity.

Through the public schools the state secures an efficient, socially-minded, homogeneous citizenship. It develops common skills, common ideals and common attitudes. Its curriculum, besides providing for individual needs, contains common elements which become the basis of the likemindedness of the people and insures united and collective activity. It is thus that social solidarity is secured in a democracy.

II. THE PRESENT EMERGENCY IN AMERICAN EDUCATION CONSTITUTES A NATIONAL CRISIS

The effect of the war on the public schools has been:

1. Withdrawal of teachers in ever increasing numbers.
2. Falling off of the enrolment of the normal schools and other institutions for the preparation of teachers.
3. Shortening of courses and the lowering of standards.
4. Growing difficulty of securing adequate revenues through the forms of taxation upon which the public schools have depended for support.

III. THE UNITED STRENGTH OF EVANGELICAL CHRISTIANITY SHOULD BE USED TO SECURE THE PASSAGE OF THE SMITH-TOWNER BILL NOW PENDING BEFORE CONGRESS

This bill creates a department of education in our national government and places a secretary of education in the president's cabinet. It, for the first time in our national life, provides a national educational policy. This is done without limiting local initiative and self-government of states and cities.

IV. THE DEMOCRATIC STATE CANNOT CONSERVE AND PERPETUATE MORAL AND SPIRITUAL INTERESTS OF THE RACE

The church cannot ask the state to teach religion, but the church

can ask for an adequate amount of the children's time on Sundays and on week-days to insure the religious training of all the people under church auspices.

V. A STATESMANLIKE PROGRAM OF RELIGIOUS EDUCATION WOULD INVOLVE:

1. Securing and training of an army of religious teachers, both professional and voluntary. This would mean:
    a. Establishing research and graduate schools in religious education.
    b. Creating departments of religious education in church colleges.
    c. Founding a system of teacher-training schools and institutes for the training of the voluntary workers.
    d. Creating professional associations for the self-development of both voluntary and professional workers.
2. Creation of a curriculum for all grades of church schools.
3. Establishing week-day and vacation schools of religion.
4. Strengthening and utilizing the educational program of each local church.
5. Establishing parent training courses in the interest of religious education in the home.
6. Creation of community programs of religious education through which the church will use music, art, drama and recreation as agencies for the spiritualizing of the ideals of the whole community.
7. Consideration of a possible system of organization adequate to sustain a school system involving many teachers and students and large sums of money.
8. Creating a system of supervision and control which will preserve denominational and local autonomy and still secure essential unity of program and policy for the entire nation.

VI. SYMPATHETIC COOPERATION OF DENOMINATIONAL AND INTERDENOMINATIONAL AGENCIES

It is becoming increasingly apparent that the present emergency in our religious life demands the sympathetic cooperation of all denominational and interdenominational agencies. The national public school system must be supplemented by a unified system of religious education which will guarantee the spiritual homogeneity of our democracy.

VII. EDUCATIONAL SURVEY

For the purpose of securing the factual basis upon which such a system of religious education may be erected, the American Religious Education Division of the Survey Department is conducting an exhaustive survey. The scope of this survey will be indicated by the fifty-five schedules being issued in collecting information concerning religious education in the home, the local church and the community.

NOTES

Educational Survey

I. FUNDAMENTAL PURPOSE OF THE AMERICAN EDUCATIONAL DIVISION

To discover and develop the agencies which are now equipped, or which have the field and constituency which indicate that they should be equipped for the training of Christian leaders, both lay and professional.

II. BRANCHES

First branch of survey

The denominational and independent colleges. At present there are 431 denominational colleges and 100 independent colleges on the list.

Second branch

1. Concerns tax-supported institutions, state universities and agricultural colleges, 90 in number, state normal schools, 291.
2. Extensive religious activities are already being carried on by the various boards of education.

Third branch

Investigates theological seminaries and training schools. There are now 159 on the list.

Fourth branch

Secondary schools to the number of almost 400.

Fifth branch

Devoted to various forms of coordination, such as establishment of forms, study of field and constituency, and of problems in general of comity and cooperation.

III. PREPARATION OF SCHEDULES

1. In all branches except the coordination branch.
2. To discover educational standards, equipment and financial resources.
3. To discover the immediate service they now render.
4. To discover the service that may be rendered with interchurch help.
5. Approved by the Council of Church Boards of Education, General Education Board and the Carnegie Foundation for the Advancement of Teaching.

IV. TASK CONFRONTING THE AMERICAN EDUCATIONAL DIVISION

To secure the desired information from the institutions and agencies through the above schedules and other means.

a. A vast amount of material collected by the Council of Church Boards of Education has been transferred to this division.

b. Assistants have been secured in the various regions to have immediate oversight of survey and responsibility for returning schedules properly filled out.

V. PRACTICAL QUESTIONS

1. What are the immediate objectives of the survey?
   Each institution and agency is asked to report at once on its needs:
   a. For emergency purposes;
   b. For program covering a five-year period.
   NOTE: An analysis of the possible needs is included in the schedules for the guidance of the institutions and agencies.
2. What is the process by which a given institution may be admitted to participation in the financial drive?
   a. Each institution makes its askings from its own view-point.
   b. The denominational board makes its askings for all its institutions from the denominational view-point.
   c. The Committee on Comity and Cooperation appointed by the authority of the General Committee of the Interchurch World Movement makes suggestions and recommendations from the view-point of the Christian educational program as a whole.
      NOTE: This Committee on Comity and Cooperation has advisory functions only.
   d. The askings as modified by the steps indicated above are laid before the World Survey Conference to be held at Atlantic City along with those of the other divisions for the final determination of the detailed and total budget of the Movement.

Adequate Support for Trained Leadership

Survey of Ministerial Support and Relief

Two strictly defined subjects are committed to this department:

1. SUPPORT OF THE MINISTERS WHO ARE NOW IN THE PULPIT

   This involves

   a. Securing information as to salaries of all ministers.
   b. Accurate report of investigations showing average support in every state and in every communion; also amount contributed per member for the support of pastors.

2. PROVISIONS FOR THE CARE OF RETIRED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS

   Information will be collated on the basis of

   a. General denominational plans for the support of retired ministers on the basis of a clearly defined obligation expressed in terms of annuities or pensions. This will include all the provisions which do not have a contributory feature.
   b. Provisions made by the churches for the benevolent relief of ministers according to their need.
   c. Contributory organizations, which are in the nature of annuity insurance, and in which the clergyman himself or his church must pay certain actuarially determined dues.

OBJECTIVES

1. To provide adequate compensation for every minister.
2. To arouse the church to the principle that such adequate support inheres in the ministry and is not invalidated when the minister is retired.
3. To enable the churches to do this in a manner and with a certainty never before possible.
4. To secure the cooperation of all communions in the accomplishment of these ends.

THE PLANS

1. Survey of all ministers' salaries.
2. Checking results with official reports.
3. Groupings of related churches for the study of all pension and relief plans.
4. Bringing together the findings so as to present an educational and financial program which will solve the problem.

In its final form this survey will show the size of the budget which will be required in order that there shall be income in all the churches sufficient to meet the reasonable claims for the adequate support of retired ministers, widows and orphans. No cause makes a stronger appeal to the laity. The remarkable increase in the Protestant Episcopal Church—which organized for $5,000,000 for the Church Pension Fund and received in excess of $8,000,000, and the equally remarkable advance made in the Methodist Episcopal Church, by which the amount of the annual distribution was increased from $610,000 in 1908 to $1,397,000 in 1918, were due in the largest measure to securing exact information and then basing the program for the campaign on the facts so determined. The recent movement in the Congregational and Baptist churches began with a survey and is receiving a generous response.

It is the intention of the Survey Department of the Interchurch World Movement to place before the American public an exact and authorized acturial statement of the present provisions and of the amount required to enable the Christian church to fulfill its sacred obligations to retired ministers.

NOTES

Foreign Mission Survey: A World Need and a World Program

I. PURPOSE OF THE FOREIGN SURVEY

A threefold purpose underlies the survey which is being conducted by the Foreign Division:

1. To determine the needs of all foreign mission fields in terms of men and money for a period of five years, and to aid the cooperating American foreign mission agencies to decide their share of responsibility in meeting this need
2. To furnish the Field Department, the Publicity Department and other departments of the Interchurch World Movement actively engaged in the campaign work with information and material which will make possible a full and complete presentation of the foreign mission program, and bring home to the churches their responsibility for doing this work now.
3. To make a more complete survey of all mission fields by which a large volume of data covering every phase of mission work and throwing light on every missionary problem will be collected and collated. This data will be placed before group conferences of specialists on each of the several mission fields and before similar bodies in America, who will form careful judgments, based on this data. All this will then be made available for all missionary agencies in America, and it is expected that all the cooperating foreign mission agencies will use the results of this larger survey and the judgments arising from it as the basis for allocating specifically the money which they will receive from the campaign.

II. VALUE OF THE SURVEY

1. It will show what the foreign mission task, as a whole, is, and at the same time will suggest a program reasonably definite for meeting that need. It will collect and collate data about the work of all missions and the plans of all missions in such a way that every American missionary agency will be enabled to plan its work throughout the world with full knowledge of the work of other agencies and in the fullest cooperation with them. This means that the cooperative movement in foreign mission work, which began on the field and which has, in some fields, made extraordinary progress, will become a matter of common practise on the part of the home agencies of foreign missions as well.
2. It will present to the cooperating churches the whole missionary

problem and task instead of that part only of the problem which a particular agency or church has had as its responsibility.

III. HOW THE SURVEY IS BEING CONDUCTED

1. The region surveyed is the entire foreign mission field. The survey, therefore, is necessarily conducted, in a large part, by questionnaires. The preliminary survey for program and budget purposes is being made by a questionnaire sent to selected representatives of each of the cooperating agencies. These representatives were so chosen that the replies cover all the existing work of these several bodies. Each questionnaire represents the judgment of a group, and it is then modified by a larger group representing the judgment of whole areas—in some cases of a whole country. The program and budget, therefore, will be based primarily on careful judgments of missionaries on the field as to the needs.
2. Missionaries working as heads of the several Field Sections supplement these judgments from the fields by drawing on all available sources of information in the United States.
3. Careful study is made of the great unoccupied areas of the world, with estimates as to the need in men and money for a reasonable occupancy of these territories within five years.
4. The judgments thus made are reviewed by selected groups of missionaries now on furlough in the United States and, later, will be submitted to conferences in which all the missionary boards are represented. From these conferences will come the final world budget and program which will be presented to the church in the campaign.

IV. WHAT THE SURVEY SHOWS

1. The survey shows the magnitude of the foreign mission task, which exceeds any power of comprehension. From practically every mission field come detailed statements, showing inadequate equipment, insufficient working force—native and foreign—and resources for support of current work woefully inadequate. Regions like the coast provinces of China which are regarded as well occupied, relatively speaking, present considerable areas in which little or no work is being done. A study of statistics brings home the significance of the extraordinary growth in population of the great mission fields and justifies the statement that every year's delay in starting an adequate program adds much to the difficulty of final success.
2. The survey shows the variety of needs to be met. In addition to the spiritual needs which are ordinarily associated with foreign

mission work, the survey makes clear that a great range of human needs, economic, physical, intellectual, cultural, are dependent upon the successful prosecution of the missionary enterprise for their alleviation.

3. The bearing of the missionary enterprise on the great problem of racial relationships is made increasingly clear. The survey shows that the largest and most potent factor in bringing about the right sort of relationship between widely different peoples is the foreign missionary enterprise.
4. The appalling moral and spiritual need of all mission lands is being brought out as never before. The actual injury which the extension of our Western industrial and economic system into Eastern lands involves is shown in Japan, in China, in India. With this appears a growing consciousness, on the part of recognized authorities on economic, industrial and political problems in these lands, that some moral and spiritual force must come in from the outside to control the evils which the West has brought.
5. The wide extension of unrest of many types throughout the non-Christian world comes as a revelation to those who have thought of the East as static. This challenge to our Western world can only be met by the Christian church.

V. THE PROGRAM AND THE BUDGET

1. The program will provide for adequate staffs, equipment, and operating expenses for the present work. This will involve, in some cases, a larger expenditure for buildings in the next five years than that of the past fifty years—even in an old field.
2. The program will call for a progressive occupation during the next five years in practically all these regions in which as yet little or no work has been done. In this part of the program the lessons of missionary experience will be used and stations will be planned with staff and equipment sufficient to make them reasonably effective from the outset.
3. The neglected opportunities of special type work will be provided for. Perhaps the most significant of these is that of Christian literature, particularly periodicals.
4. Provision will be made for union educational work for men and women on a scale commensurate with the critical nature of the opportunities and needs of the awakening lands of the East.
5. The budget will provide for facing the problem of the great cities and industrial centers which are springing up in all non-Christian lands. Perhaps no more significant data has come out of the sur-

vey thus far than the practical failure of the missionary enterprise up to the present to make any effective or united attack on the great cities of the non-Christian world. The results of extensive movements will be put at the service of local congregations or chapels in the form of lantern slides and lectures, and some other such material will be brought out on a nation-wide scale.

6. The budget will necessarily amount to many millions of dollars. It will not be made by the Interchurch World Movement and given to the boards. It will be the result of a long process of cooperative judgments by which each of the foreign missionary agencies participating in the Movement will be enabled to reach a final decision as to what its own measure of responsibility is in terms of men and money.

VI. IS AN INTERCHURCH MOVEMENT NECESSARY FROM THE FOREIGN MISSION POINT OF VIEW?

1. An interchurch movement furnishes the only hope of getting the attention of the whole American church to the entire mission problem of the world.
2. It is only by such a cooperative movement as this that the broad general problems indicated above are faced at all. For a decade or more it has been common knowledge among missionaries that problems such as that of Christian literature were not being faced in any serious or effective manner. The Interchurch World Movement means that problems of this sort will be faced and that a program will be prepared and set in motion at once. The Interchurch Movement is the only hope of an immediate, effective effort to occupy large areas populated by millions of people about whom we in the missionary world have talked for many years and for whom little or nothing has been done. From the far western part of China, in a paper not intended to be made public, come these words:

"Every missionary is conscious of the problem of these unoccupied areas. They not only know they exist, but they are intensely and constantly aware of them—extending from their front door, nay, from their private rooms, through innumerable districts, towns, villages, not possible of mention, out into the desert silences of Sinkiang, among the tents of the Tibetans and Mongols, and to the little known aboriginies within the borders of their provinces. There remains yet much land to be possessed. It is no sudden, spasmodic, individual business that will solve the problem; only a prayerful, united effort in which every missionary shares heartily and to the full."

Devotional Service

THE CHURCH EMPOWERED

Power belongeth unto God.—*Psalms 62 : 11.*

Not by might, nor by an army, but by my spirit, saith the Lord of Hosts.—*Zechariah 4 : 6.*

When they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness and the multitude of them that believed were of one heart and one soul; and not one of them said that aught of the things which he possessed was his own.—*Acts 4 : 31, 32.*

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit.—*Acts 2 : 1, 2, 3, 4.*

Thoughts for the Hour

"There can be no forward movement in missions except as it is attained through a deepening of the spiritual life of the leaders of the church and a real spiritual revival among the members."—*Robert E. Speer.*

"A man cannot live in sin and really pray that others be delivered from sin; nor can he live his own life in selfishness and pray that others may have their lives filled with love; nor himself live far from God and pray that others may be drawn near to Him. A man may pray as much as he lives, and all the rest of his attempts at prayer are mockery."—*W. B. Anderson.*

A Prayer for World Redemption

"O, lord of the harvest, who has bidden us pray, we come to thee humbly confessing our sins, our lack of faith, our sluggish zeal, our failure to apprehend and follow thy command. We beseech thee to grant us pardon and to make us what we ought to be—companions of Christ, sharers with him in the burden and travail of redeeming a lost world. We look on the fields and behold them already white for the harvest. We ask thee to thrust forth the needed laborers; to endue them and all thy servants with grace and plenteous power. Cheer and sustain them in their

ministry. Be pleased to bless us—individuals, families and churches. Fill our hearts with a new and deeper love for thee, and aid us to a fuller consecration than hitherto we have known. Enlarge us in faith, in devotion, in fellowship with thee and all thine, and help us that we withhold not aught—ourselves, our children, our substance—from thee or thy service. Hasten the proclamation of thy word to every creature and speedily complete thy work. So may thy kingdom come, and thy will be done on earth even as it is done in heaven, through Jesus Christ our Saviour. Amen."

NOTES

Missionary Education

I. HISTORY OF MISSIONARY EDUCATION DEPARTMENT

As a Young People's Missionary Movement and later the Missionary Education Movement, seventeen years of achievement are recorded and placed now at the disposal of the Interchurch World Movement in its Missionary Education Department.

II. METHODS AND PURPOSE

The department is a clearing house for Home and Foreign Mission Boards. Its purpose is to prepare and publish missionary literature needed by all boards, to conduct summer conferences and local leader-training institutes, and to promote mission study.

III. RELATIONSHIP TO BOARDS

The department has an advisory committee, composed of denominational board officials, who are especially interested in missionary education, and representatives of interdenominational groups, such as the Sunday School Council, the Board of Missionary Preparation, the Student Volunteers, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Home Missions Council, etc.

IV. THREE DIVISIONS OF WORK

1. The Missionary Editorial Division prepares graded text-books and reading books, pictures and stories for the children, material for the Sunday school, pageant and dramatic material.
2. The Manufacture and Sales Division takes the prepared manuscripts and prints, binds and sells to the boards.
3. The Missionary Conference and Institute Division carries the educational message by spoken word and demonstration to groups, either in summer conferences or in local leader-training institutes at any time of year. By literature and correspondence it further promotes mission study in the churches.
    a. The number of summer conferences will be increased. The programs will be shaped by the Missionary Education Department and the conferences promoted by the Field Department. Territorial committees will cooperate in the setting up and promotion of the summer schools held in various regions.
    b. Missionary institutes will be developed in various cities for the training, by a brief, intensive course, of potential leaders from all the churches. The course usually lasts

from Monday to Friday, five days, from five to nine each evening, with one hour out for supper. This admits of one class hour before and one after supper, and a closing hour of general assembly with an address or lecture with stereopticon or exhibit. Institutes sometimes may meet two nights a week for three weeks, but the more intensive course during one week is more common.

V. THE CHURCH SCHOOL OF MISSIONS

Special attention will be given to the Church School of Missions—which is nothing more or less than the church "all broken out,"—with mission study classes to be grouped by ages and by choice of the home or foreign mission text-books.

Ideally, all classes meet at the same time, perhaps at young people's Sunday evening time, perhaps on mid-week church-night. It should be said, however, that there is no sacred hour of meeting and some groups may gather at another time. Classes run through six or eight consecutive weeks, depending upon the length of the course studied and upon the time easily available.

A typical schedule for Sunday evenings:

6: All ages assemble, from 9 years up, for song prayer and announcements.
6:05 Each class (about 12 in a class) goes to its room for an hour of discussion of, and report upon, chapter assigned; the juniors for story, hand work and drill.
7:05 All classes reassemble for reports, life sketch and prayer.
7:20 Dismissal.

Alternative plan for week night:

6:30 Church supper.
7:15 Assembly, song, prayer.
7:20 Classes.
8:15 Stereopticon missionary lectures or missionary address.
9: Dismissal, with song and prayer.

Some schools have enrolled as many as half the church membership.

The Stewardship Message and Program

I. THE PRESENT LOW STANDARD OR ABSENCE OF STANDARD OF GIVING ALARMING in view of:

1. The need of the present opportunity for Christian world conquest.
2. The New Testament emphasis on "the money test" of faithful stewardship.
3. The effect on the spiritual life of the church.
4. The explanation—that "money is myself."

II. A NEW TIDE OF STEWARDSHIP APPEARING, as indicated by:

1. A new interpretation of life and religion in terms of service as well as "services."
2. The new sense of stewardship—a war product.
3. The fact that both are tested by new attitude toward property and possessions. "Nobody owns anything nowadays."

III. GOD'S SOVEREIGN OWNERSHIP—THE FIRST WORD IN STEWARDSHIP

1. Indicated in Scripture. "Not one of them said that aught of the things he possessed was his own."—*Acts 4 : 32.*
   References: *Psalms 50, 10: 12; 1 Cor. 6: 20.*
2. The final solution of industrial problems. New attitude toward property, God and fellow stewards.

IV. ACKNOWLEDGMENT—THE KEY WORD IN STEWARDSHIP

1. Principle Three—God's ownership and man's stewardship ought to be acknowledged.
2. Indicated as a principle in Scripture by the "first fruits," the tithe, proportionate giving.
3. Saves from insincere profession. "We need some practical abiding principle like this, to make sure the principle of stewardship is a reality in our lives."—*Speer.*

V. RELATED REASONS FOR SETTING APART a first proportion of increase:

1. Safeguard against prevailing sin of covetousness.
2. The only way to adequate and dignified financial support.
3. Leads to life service recruiting.
4. Put God first; leading to the "great revival."

VI. WHAT DEFINITE PROPORTION AS ACKNOWLEDGMENT?

1. Safeguard the principle that the separation of some definite proportion is more important than the exact determination of percentage.
2. No legalistic requirement under grace.
3. Fourth principle—Such a proportion of income as is recognized by the individual to be the will of God.
4. Most persons begin with the tenth as a scriptural starting point.

VII. THE ADMINISTRATION OF THE SEPARATED PROPORTION should be influenced by study of the tithing principle.

1. A holy portion offered as worship.
2. Use for special Kingdom purposes.
3. The acknowledgment of God's ownership of *all* possessions in life.
4. Therefore pledge a faithful stewardship of *balance of income.*
5. It was the test of faith.

VIII. METHODS: INTERCHURCH STEWARDSHIP EDUCATIONAL PROGRAM

Outline of permanent educational program is forthcoming.

IMMEDIATE STEWARDSHIP EDUCATIONAL PROGRAM recommended by the representatives of the various forward movements and offering as electives:

1. A Four Weeks' Program, involving pulpit messages on the Stewardship of Life, Prayer and Possessions.
2. Fellowship of Intercession Day as part of Four Weeks' Program.
3. Stewardship Study and Reading Courses.
4. Systematic Parish Distribution of Stewardship Literature.
5. Stewardship Programs in Sunday School, Young People's Societies, Mid-week Services and Women's Societies.
6. Enrollment Day for Christian Stewardship Enlistments and involving Every-Member Canvass where possible.
7. Emphasis upon the Ten Million League of Christian Stewards. (Each communion to make its own interpretation.)
8. Stewardship Demonstration Stations.

IX. BIBLIOGRAPHY AND LITERATURE

Interchurch Textbooks: "Money, The Acid Test"—*McConaughy.* "The New Christian"—*Cushman.*

For additional list see Interchurch Stewardship Bibliography price-list of Stewardship Literature now being prepared.

The Enlistment and Training of Life

As an End and a Means to an End

I: LEADERSHIP IS THE FIRST ESSENTIAL OF PROGRESS AND ACHIEVEMENT

This is true in all the varied work of the church, as it is in all business enterprises. To recruit and train an adequate supply of the right kind of leaders is probably the greatest problem before the church today. Our expanding program can be carried out only as rapidly as qualified leaders are found or developed.

II: AN ACUTE SHORTAGE OF CHURCH LEADERS EVEN NOW

This shortage is sure to be greatly accentuated during the next years, when the program of the church is rapidly expanding, both in volume and in variety of work being undertaken.

NOTE: The Methodist Church estimated the need of thirteen thousand new employed leaders to carry out their Centenary program. At this rate the evangelical churches of America would need a total of at least one hundred thousand new employed leaders within the next five years. In case week-day Bible teaching is greatly extended and the church expands rapidly in the matter of social and community service, the number of employed workers needed is likely to increase to a number much larger than this. One employed worker to every two hundred and fifty of our population would require a total of four hundred thousand.

How Can We Meet This Shortage?

1. Prayer for laborers.
2. It is desired to hold a supper meeting for selected college graduates in every county-seat on the first evening of each county convention to be held early next year. The fullest cooperation of the county committees will be needed to select these graduates and arrange for these meetings. The object will be to have convention speakers present the clearly urgent need of employed leaders, and to discover those willing to consider such work.
3. A comprehensive plan of recruiting in colleges, universities and professional schools is being worked out for this winter. There is need for much prayer on the part of the churches that all such recruiting campaigns may be greatly blessed. Parents and pastors of students can also help much by correspondence, to secure prayerful consideration of the claims of Christ and the Church.

NOTE: A plan is being worked out by the Interchurch World Movement of listing and rating all men and women with qualifications for church leadership, so they can be approached quickly in any emergency. This may develop into a policy by all colleges and universities of rating all of their students according to standard plans.

4. Extensive investigation reveals the fact that the vast majority of our present ministers and missionaries received their first strong impulse to give their lives to this work before they were eighteen years of age. The necessity is therefore being clearly seen of reaching the boys and girls of high school age and younger, with facts of world need, and the spiritual principles which underlie wise life choices.

Immediate Plans for Doing This:

a. A series of meetings for high school students and young people in each county, in connection with the county convention, to be followed by organized discussion groups for further study of the facts of need and the principles of decision.

b. A series of addresses recommended in each high school, where possible, on opportunities of service in different callings, including church callings.

c. Pastors, Sunday schools and young people's societies must take a large part in this comprehensive educational and spiritual process, if the work is properly done.

III. THE CHIEF PERMANENT ELEMENTS OF AN ADEQUATE RECRUITING PROGRAM

1. An appeal to all Christian parents to help their children to find God's plan for their lives. Many parents are hindering at this point.
2. Far more attention by most pastors to recruiting work.
3. A Life-Work committee in every church and college.
4. Better Life-Work instruction in Sunday schools, high schools, young people's societies and churches.
5. Competent vocational guides multiplied.

   NOTE: The Life-Work Department of the Interchurch World Movement is planning to hold conferences of selected vocational counselors throughout the nation for the special purpose of improving the quality of the counsel given to all young people in the matter of choosing their life-work, with particular reference to discovering the leaders needed by the churches.

6. Universal use of selected literature.

   NOTE: The literature on life-work listed below is worthy of care-

ful scrutiny by all pastors and others interested in helping young people to find their life-work. This literature should be studied carefully and then secured in quantities for careful personal distribution among those for whom it is intended.

(a) "The Fulfilment of Life," by G. Campbell Morgan. (b) "The Problem of Guidance," by S. D. Gordon. (c) "How to Know the Will of God," by Henry Drummond. (d) "Why I Am Glad I Am a Minister"—Testimony of Active Ministers. (e) "What Constitutes a Missionary Call," by Robert E. Speer. (f) "How to Find Your Life-Work," by J. Campbell White. (g) "Important Personal Purposes." (h) "How Pastors and Other Leaders Can Help Young People to Find their Life-Work," by J. Campbell White. (i) "How I Find the Will of God," by George Mueller. (j) "The Path Into the Will of God," by Edwin M. Poteat. (k) "Thine Only Son, or The Stewardship of Family Life,'" by Edwin M. Poteat. (l) "Religion in the Home," by W. W. Moore.

IV. SUGGESTED APPROACH TO YOUNG PEOPLE ON THE LIFE-WORK QUESTION

1. The tragedy of missing God's plan for one's life.
2. Obedience to God's will the first essential in discovering God's plan.
3. Knowledge of the needs of the world important in any fair consideration of the question.
4. The educational preparation needed for the highest leadership.
5. The responsibility upon all Christians of seeking first the kingdom of God.

CAUTION: There may be real injury done by forcing premature decision upon very young people with reference to their specific life-work. The card issued by the Interchurch World Movement, entitled "Important Personal Purposes," expresses the judgment of many leaders upon the kind of decision that can wisely be urged upon young people of high school age.

V. A GREAT SPIRITUAL AWAKENING THROUGHOUT THE CHURCH IS THE ONLY HOPE OF SECURING THE LEADERS NEEDED

1. Genuine spiritual awakenings have always been very fruitful in producing church leaders.
2. The Christian home is the seed-plot out of which nearly all church leaders spring. Hence the imperative necessity of consecrated and sacrificial homes. The number of these would be multiplied by a deep and pervasive spiritual awakening.

The Enlargement and Adaptation of Denominational Programs

INTERCHURCH WORLD MOVEMENT A COOPERATIVE AND NOT A CONSOLIDATED MOVEMENT

1. **The Movement is only Possible upon the Basis of Denominational Activities**
   (a) Forward movements in many denominations have prepared the way.
   (b) Cooperative councils of Home and Foreign Missions, Sunday schools and education have embodied same conception.
   (c) Denominational programs must be enlarged rather than reduced in order to make the Interchurch World Movement effective.
   (d) Enlargement must be one of cooperation, doing together all possible things and doing separately whatever can be best done separately, but at the same time cooperating.

2. **Cooperating Denominations have Certain Tasks which are not Distinctive to the Denomination**
   (a) Such as adequate ministerial support, pensions, Bible school enlargement, promotion of missionary study, stewardship, intercession.
   (b) These tasks must still be carried on by the denominations, but with cooperative resources in publicity, prayer and conference.

3. **Adoption of Denominational Programs Permits and Calls for Unity in Emphasis**
   (a) So far as possible simultaneous consideration of great topics, such as stewardship, missionary education, life enlistment, personal evangelism.
   (b) Financial ingathering.

4. **Principles and Program of Interchurch World Movement will Give Fullest Scope to Enlarged Denominational Programs**
   (a) Creating new spirit of unity.
   (b) Conserving all that is distinctive.
   (c) Putting a program upon denominational initiative.
   (d) Accomplishing practical unity of effort.

The Organization of the Individual Church

1. To accomplish the aims of the Interchurch World Movement every local church must be organized.
2. This organization must be accomplished in conjunction with the state and county committees.
3. In the local church emphasis must be placed upon the departmental organization, as presented under "Departmental Field Representation" below.
4. Study must be made of the various forward movement programs in the churches of the various denominations. Here the leader should call upon the representatives of the various denominational movements, like the Centenary Group to explain the unit system, the New Era Group to explain the Every-Member system, etc. Thus each denominational group should have an opportunity to present its plans.

DEPARTMENTAL FIELD REPRESENTATION

The following is the plan of field representation of the four departments of Spiritual Resources, Life-Work, Stewardship and Missionary Education of the Interchurch World Movement. The plan contemplates the enlistment in each state, county and individual church of representatives of the four departments named.

It is understood that these representatives shall render volunteer, not salaried, service to the Interchurch World Movement.

In selecting these representatives first consideration should be given to the following:

1. To enlisting the services of salaried denominational secretaries on the field who are willing to render the Movement this service.
2. Full consideration should also be given to securing the cooperation and service, so far as practicable, of volunteer representatives of denominational agencies on the field who are rendering special service similar to that of the departments concerned, such as stewardship secretaries, life-work secretaries, etc.
3. A determined effort should be made to secure the services of laymen or women who, as "dollar a year" workers, will serve the cause of Christ as they did the government during the war.

I. STATE REPRESENTATIVES

1. A department representative for each of the above departments should be appointed in each state to supervise the work of that department in the state.

2. State representatives should be elected by the state executive committee, or through the agency which is setting up the state committee, in consultation with the state secretary and national department director.
3. The state representatives should be members of the state committee and the state staff under the general direction of the national department, but always working in complete cooperation with the program of the state secretary.
4. State representatives should be chosen not later than the end of the state conference in December where practicable or as soon thereafter as possible.
5. The names of state representatives as soon as elected should be sent to the national office; the state directors will be on the national field staff of the departments and their work planned from the national office in cooperation with the state offices.
6. Except in the case of salaried denominational representatives, who usually have offices of their own, it is suggested that where practicable, the state representatives be resident in the headquarters city of state headquarters.
7. A limited allowance for traveling and office expenses will be provided where necessary for the state and county representatives, but no allowance to individual church representatives. The exact amount of the allowance has not yet been determined. These expenses will be included in the budgets of the departments concerned, but all details of the financial transactions on the field should be cleared through the state offices.

II. COUNTY REPRESENTATIVES

1. There should be a representative of each department in each county elected by the county committee or by the agency which is setting up the county committee in consultation with the state secretary and the state representative.
2. The county representatives of each department should be members of the county executive committee and serve as the staff of the state representative in consultation with the state secretary.
3. The function of these representatives will be to supervise the work in the county in order to secure the effective carrying out of the program of the departments in every church in the county.
4. In selecting delegates from the counties to the state conferences, persons qualified for these positions should be first given choice,

and they should be sent as delegates to the state conferences in December for training.

III. INDIVIDUAL CHURCH REPRESENTATIVES

1. Individual church representatives should be appointed by the individual church through the pastor or official body.
2. Individual church representatives will be the staff of the county representative.
3. Individual church representatives will see that the program of the department is effectively carried to all the membership and constituency of the church. These plans in individual churches should be adapted to the denominational machinery which is operating in the territory so as to avoid confusion and duplication of effort.
4. Wherever practicable a committee should be organized for each department in each individual church.

NOTES

The Church Transformed from a Field into a Force

This outline is a statement of the program of the Interchurch World Movement as approved by the denominational leaders.

I. THE CHURCH—ONE OF THE GREATEST UNDEVELOPED FIELDS IN THE WORLD

1. Much of its membership is not enlisted. Some have placed the percentage of the enlisted membership as only twenty-five per cent. It may be well said that it does not exceed fifty per cent.
2. There are great losses from the membership of the church. The total evangelical constituency is at least seventy-five per cent. more than now enrolled.
3. There is great undeveloped wealth.
4. The greatest undeveloped resource today is in the field of intercession. How many people actually pray?

II. THE IMMEDIATE TEACHING PROGRAM

1. The time has come not only to rally leaders, but to teach them.
2. The general purpose of the sixty-seven state and metropolitan conferences is to teach.
3. The one desire is to give adequate representation throughout the state.

III. DETERMINING THE OBJECTIVES

The total objectives of the Interchurch World Movement are to be determined by the great Survey Department. To this end there will be held:

1. A World Survey Conference at Atlantic City, in the first days of January.
2. That conference will make a total budget for all evangelicalism to meet missionary, benevolent and educational needs.

IV. THE PLACE OF THE PASTOR

No work can be carried out without fully rallying the pastors.

1. All of the pastors of the evangelical churches of a state have never been assembled at one time.
2. The pastors must be assembled before the Interchurch World Movement can reach its final goal.
3. It is proposed to gather all of the pastors in each state at some common place, during the last days of January and February.
4. The purpose of these gatherings of pastors will be to lay before them the evangelical world program.

V. THE COUNTY CONFERENCE

1. It is planned to hold a conference in each county in America following the pastors conferences. This will mean at least three thousand county conferences.
2. The purpose of these conferences will be to present the total program of the Interchurch World Movement.
3. Each conference will probably be three days in length, and the desire will be to have representatives present from every church in the county.
4. It is hoped that at this same time there may be a great gathering of young people, so that the two largest buildings in the county-seat may be filled, one with the county conference attendants and the other with young people.

VI. THE TOWNSHIP AND COMMUNITY CONFERENCES

1. We must reach the unreached evangelical constituency in these conferences.
2. They must be of commanding size and purpose.

VII. THE SPECIALIZED GROUPS

In addition to the above, there must be many conferences of a topical and specialized nature. They are as follows:

1. Surveys.
2. Missionary education.
3. Laymen.
4. Women.
5. Racial.
6. Students.
7. Young people of high school age.

VIII. THE TOPICAL PROGRAM

During the months of January, February, March and April, the following topics will be emphasized:

1. The month of January for intercession.
2. Stewardship in February.
3. Life-work in March.
4. A great ingathering of souls is planned for Easter.
5. The financial campaign in the month of April.

IX. REACHING THE GOAL

1. "Not by might nor by power" can these things be accomplished, "but by my Spirit, saith the Lord of Hosts."
2. The supreme note in this hour of extravagance must be "sacrifice."

Marching Orders

I. A REVIEW OF THE STRATEGY OF THE HOUR

1. A study of world need—the enemy's line.
2. A new projection of the common objectives of our cooperating churches.
3. A new marshaling of our entire forces.
4. A new connection with our base of supplies—God.
5. Then—"Forward, March."

II. WHO DARES TO GIVE MARCHING ORDERS?

1. Not pope or council or assembly!
2. Not a small set of individuals.
3. Only Christ can command.
4. He is calling today if the church will only hear him.

III. WHAT OF THE CAMPAIGN TO WHICH WE ARE SUMMONED?

1. Only a few great goals now in sight:
   Easter Ingathering of Souls, April Ingathering of Money and Lives.
2. Only a few councils of strategy now planned for:
   State conferences, County and township conventions, ministers conventions in January and February. The World Survey Conference in January.
3. Only a few of the difficulties already met:
   Misconception and prejudice will not disappear. Obstacles will multiply.
4. Human resources will be more completely taxed.
5. Only a few of the results now in view:
   The massing of our forces upon national thought, conscience and support.
   The enlargement of the sphere of our common faith.
   Millions of lives and millions of money; changed national and world conditions.
6. Only the Divine Commander can see all the way.
   It is His Movement—for His Church—for His lost world. Are we willing in the day of His power?

IV. VICTORY

1. Immediate—In securing hearty cooperation of all our forces.
2. Intermediate—In realizing each specific goal during the coming year.
3. Ultimate—In establishing through the Spirit of God in His Church the Kingdom of His Son among men.

Closing Devotional Service

THE HOMEWARD WAY

They worshiped Him and returned with great joy.—*Luke 24 : 52.*

Thanksgiving

For all the blessings of the conference.

For new opportunities for service.

For the power and sufficiency of Christ to meet the needs of my own life, of my community and of the world.

Prayer

That the message and spirit of the conference may be communicated with power by each delegate to as large a number of people as possible.

> They shall speak of the glory of Thy Kingdom, and talk of Thy power.—*Psalms 145 : 11.*

That all the workers in the Interchurch World Movement may be guided by the Spirit of God and empowered for their tasks.

> I hold not my life of any account as dear unto myself, so that I may accomplish my course.—*Acts 20 : 24.*

That the church may be obedient to the vision and call of the hour and may move forward with triumphant faith and courage.

> Wherefore put on the complete armor of God, that ye may be able to stand your ground on the day of battle, and having fought to the end to remain victors on the field.—*Ephesians 6 : 13.* (Weymouth)

Purpose

Having prayed, I will cooperate with God and my fellow workers in answering my prayers by complete surrender and obedience to the will of God and by doing everything in my power to arouse and inspire the church.

"There are plenty of people to do the possible. You can hire them at forty dollars a month. The prizes are for those who perform the impossible. If a thing can be done, experience and skill can do it; if a thing cannot be done, only faith can do it."—*Harry Emerson Fosdick.*

> "O may thy soldiers, faithful, true and bold,
> Fight as the saints who nobly fought of old,
> And win with them the victor's crown of gold,
> Alleluia!

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong,
Alleluia!"

Lead on, O King Eternal,
The Day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
'Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The Heavenly Kingdom comes.

Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest:
Lead on, O God of might.

—*Ernest W. Shurtleff.*

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